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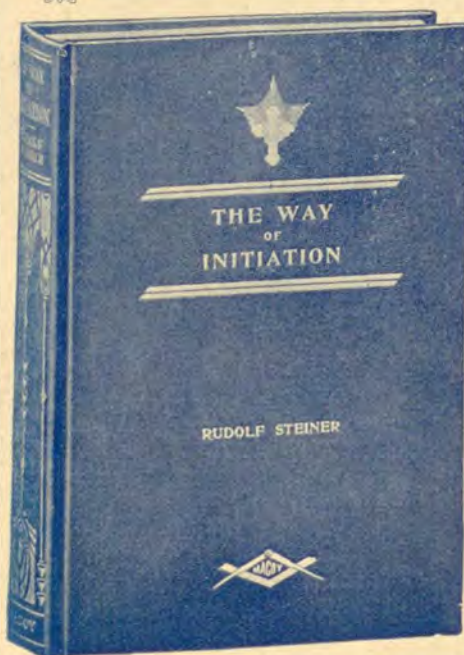
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MAN AND MIND ~ MIND AND MAN

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...THE WAY OF INITIATION...

BY RUDOLF STEINER, PH. D.



PRICE ONE DOLLAR.

Many, even of the most cultivated men of our time, have a mistaken idea of what is a true mystic and a true occultist, but a perusal of this volume will show that there is nothing horrifying, but rather something common to all humanity, in both.

Following is a List of Chapter Headings:

The Superphysical
World and Its Gnosis.
How to Attain Knowledge of the
Higher Worlds
The Path of Discipleship.
Probation.
Enlightenment.
Initiation.
The Higher Education
of the Soul.
The Conditions
of Discipleship.

Dr. Steiner Says:

"This mystic knowledge is no more a secret for the average man than writing is a secret to him who has never learned to read. And as every one who chooses the correct method may learn to write, so, too, everyone who searches after the Right, may become a disciple and a teacher."

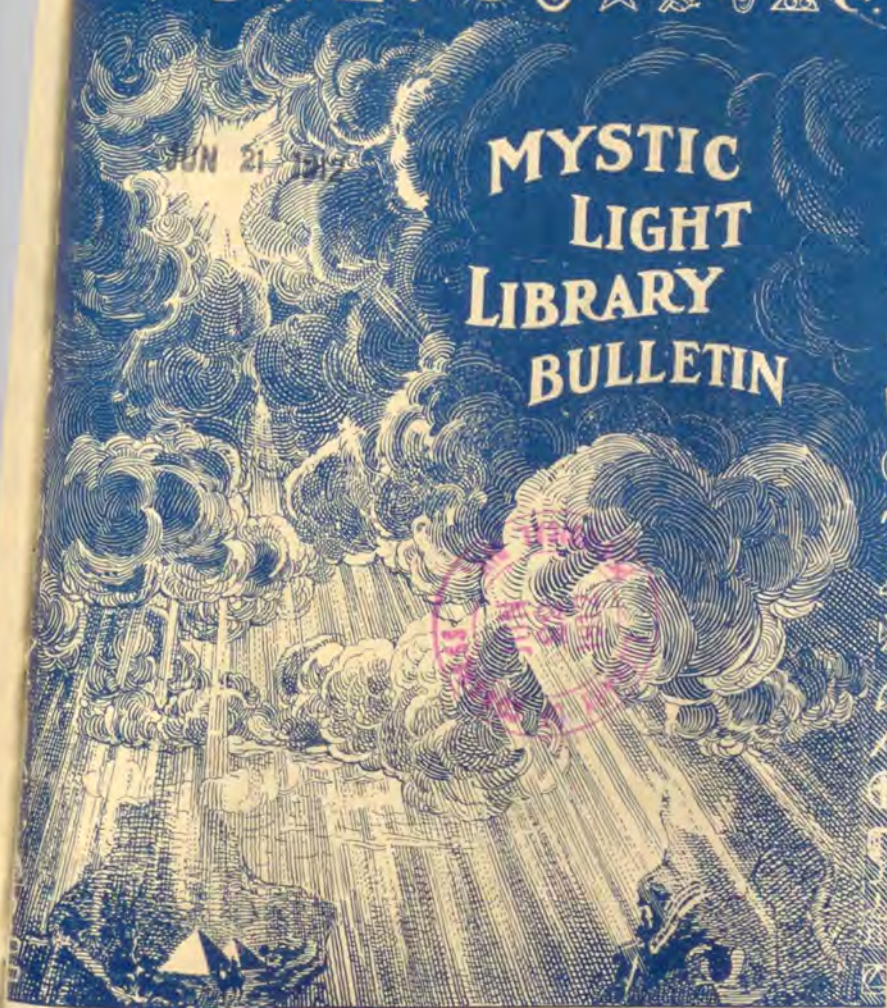
Macoy Publishing and Masonic Supply Co.

45 JOHN STREET, NEW YORK



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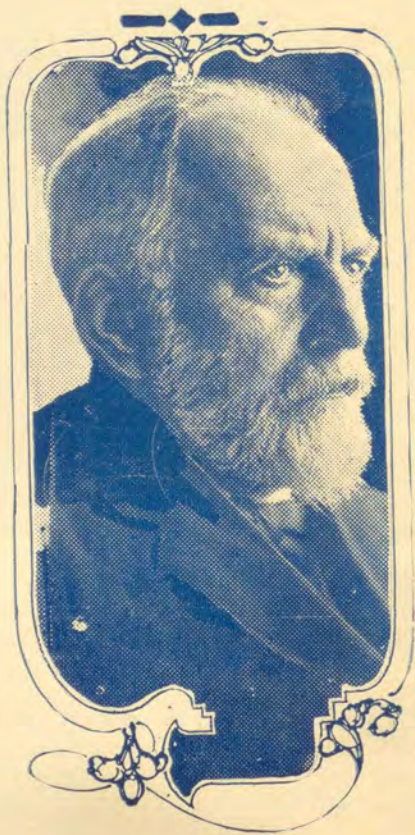
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William Thomas Stead

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Issued Monthly by Mystic Light Library Association



W. J. COLVILLE, Editor. MARGARET E. DICKSON, Sec'y and Librarian.

VOL. II, No. 10. 49 JOHN ST., NEW YORK Tel. John 4578

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JUNE 1912

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Renerie

BY ROBERT BROWNING.

I know there shall come a day,
—Is it here on homely earth?
Is it yonder, worlds away,
Where the strange and new have birth,
That Power comes full in play?

Is it here with grass about
Under befriending trees,
When shy buds venture out
And the air by mild degrees
Puts winter's death past doubt?

* * * *

Somewhere, below, above,
Shall a day dawn—this I know—
When Power, which vainly strove
My weakness to o'erthrow,
Shall triumph. I breathe, I move,

I truly am, at last!
For a veil is rent between
Me and the truth which passed
Fitful, half guessed, half seen,
Grasped at—not gained, held fast.

William Thomas Stead

A Biographical Sketch

W. J. Colville

Among the many famous Englishmen who have recently joined the great host of those unseen by mortal eye, the subject of our present notice may well be regarded as singularly conspicuous. The sudden and tragic manner of his exit from the physical body seemed not altogether inappropriate for one of his intensely dramatic temperament, for his life had been strangely tempestuous in many ways, tho' delightfully calm in others. There were two distinct sides to our hero's character, each phenomenally marked; one the stalwart warrior side which made him ever an unflinching champion of whatever he felt to be right; the other the sweet domestic side which rendered him a positively model husband, father and friend. Tho' rugged in utterance sometimes on the platform and singularly bold and adventurous with his pen, W. T. Stead was in the home circle, and amid close friends, one of the most genial and kindest of men.

Born in the cold rugged north of England and subjected to severe early training in an uncompromising school of rigid thought and practice this wonderfully stalwart and also remarkably versatile man grew up in an atmosphere of sternness which formed a solid background for the lighter and brighter characteristics of his nature, which were often singularly conspicuous. Tho' a Congregationalist (of the liberal school) in religious conviction, and a constant attendant at religious services, he was one of those especially open-minded men who never fail to see and to acknowledge the good they can discover outside, as well as within their own theological fold.

Spiritualists have had good reasons for claiming Mr. Stead as a warm and undeviating champion of their cause, for he was a most positive announcer of the certainty of life beyond physical dissolution demonstrated by means of direct communion with individuals who

have passed to the other side. "Letters from Julia" and "How I Know that the Dead Return" are two of W. T. Stead's best known books and they have achieved an immense circulation.

In politics this brave advocate of world-wide peace was utterly uncompromising, and there was not a political issue, domestic or foreign, which was not strenuously discussed in the *Review of Reviews*, which owed its origin, in three distinct monthly editions—British, American and Australasian—to Mr. Stead's indefatigable industry.

Perhaps his very best literary work was comprised in his world-famous biographical sketches, which covered an immense extent and an amazing variety of ground, and the remarkable feature of the entire long series,—constituting quite a complete history of remarkable events and distinguished personages covering a period of over twenty years—is the keen insight into character and motive displayed on almost every occasion. It cannot be denied that tho' W. T. Stead was a very warm friend and ardent champion, he could also prove a relentless opponent, but he was never ungenerous or unjust. In the old days when Disraeli and Gladstone were the two most prominent figures in the British political arena, Mr. Stead upheld Gladstone and vigorously opposed Beaconsfield, but this arose not from any personal ill-will to the eminent conservative Prime Minister, but was a necessity growing out of an intense conviction that Gladstone's policy would be good and Disraeli's bad for the nation and all its interests. Mr. Stead may not always have been right, but he was always sincere, honest and straightforward, never fearing to undergo the extremest consequences of his intrepid words and acts.

Quite falsely has he been termed a self-advertiser; he was nothing of that sort, tho' he courted publicity widely solely for the sake of ventilating views which he deemed of utmost importance to the world. "War Against War" was the curious but significant title of one of Stead's publications and it described the temperament of the man exactly, for wherever he went he usually became something of a storm-center and yet he was pleading earnestly, logically and conscientiously for arbitration in place of belligerence.

The most notable of all the many striking episodes in this remarkable man's unique career was the cordial reception he received in high quarters everywhere. Mr. Stead, without any title of nobility, was received with honor at many an ancient court, and he seemed as easily able to gain the ear of princes as of commoners.

His amazing versatility and extraordinary quickness of perception enabled him to seize opportunities which many equally brilliant men let slip; he was always on hand and may be styled aptly a veritable incarnation of the journalistic spirit. All his ventures met with considerable success, tho' in varying degrees, but when he had set his mind and heart on any enterprise, he was resolved to carry it thro' whether it filled or emptied his pockets for the time being. Tho' his fine literary work commanded high remuneration, he frequently neglected lucrative employment to embark in enterprises like "Julia's Bureau," which involved a large financial outlay with no promise of adequate monetary return; and such enterprises brought upon him far more censure and ridicule than immediate fame. But for adverse criticism he cared nothing. Once let his convictions lay hold upon his impulses and dictate an erratic move and he plunged into a fresh vortex and always succeeded in doing something really worth while.

Among the many glowing tributes paid to this truly glorious man we have read none that surpass in sympathetic understanding of the real character of our hero, the splendid offering by T. P. O'Connor, published in the *London Daily Telegraph*, April 17. *Light*, dated April 27, is also particularly well worth preserving on account of the exquisite mentions by Miss Katherine Bates and others who knew Mr. Stead well and admired him profoundly. The writer of this fragmentary sketch knew its subject personally tho' not intimately, and appreciated his noble work in all its many phases.

As years roll on this truly great and thoro'ly good man will be more and more praised and vindicated, for he was one of the true prophets of our age, a fearless champion of civic righteousness.



"It adds immeasurably to life's seriousness to remember that we are responsible for every touch we give to any life that falls in the slightest way under our influence."—*J. R. Miller.*

The Poet

BY ELIZABETH BARRETT BROWNING.

The poet hath the child's sight in his breast
And sees all new. What oftenest he has viewed
He views with the first glory. Fair and good
Pall never on him, at the fairest, best,
But stand before him holy and undressed
In week-day false conventions, such as would
Drag other men down from the altitude
Of primal types too early dispossessed.
Why, God would tire of all his heavens, as soon
As thou, O godlike, childlike poet, didst
Of daily and nightly sights of sun and moon!
And therefore hath He set thee in the midst
Where men may hear thy wonder's ceaseless tune
And praise His world for ever, as thou bidst.

Robert Browning: A Centennial Tribute

W. J. Colville

Among all our modern poets there is surely not one who more richly deserves to be termed *par excellence*, the poet of Optimism, than the illustrious bard, the 100th anniversary of whose birth occurred May 7, 1912. Born in England, a devoted lover of his native land and all its noble institutions, tho' also a passionate admirer of Italy, in which fair land a considerable portion of his life was spent, this true prophet of the nineteenth century and of the Western world lived and wrought at a time when the foundations of old systems of religion and philosophy were being rudely shaken, but tho' an intensely intellectual man and decidedly an individual thinker, he appears to have triumphed jubilantly over the doubt and pessimism of his day and he has certainly contributed a great deal that is permanently worth while to the literature of spiritual confidence and moral courage.

Robert Browning is often termed obscure and there are unquestionably a few comparatively unimportant instances in several of his poems where the author's meaning is not very easy to discover; but there runs thro' nearly all his verse a transparently lucid philosophy, even tho' often curiously expressed. No one who has read much of Browning needs to be reminded that he employed a style peculiarly his own,

and this was befitting to the writer who was an original thinker and a definitely unique personality.

The love story of the Brownings has been so often delightfully told that the public ear has long been accustomed to a charming idyll concerning the spiritual as well as earthly union of two of the strongest and noblest poets who have voiced definite convictions in the English tongue. Elizabeth Barrett, tho' a delicate woman and frequently suffering from illness, was, nevertheless, a singularly powerful character, a woman of undisguisable convictions who sang heroically as well as plaintively. Her weakness was of the flesh only; her spirit was strong and free far beyond the ordinary. Who has read her "Cry of the Children" without feeling intensely that she was a woman of the tenderest sympathy coupled with the keenest sense of justice? Both her mental strength and physical weakness undoubtedly appealed strongly to the powerful Robert who is usually presented to us as a remarkable specimen of physical as well as intellectual robustness.

Tho' the son of this illustrious couple,—himself a man of decidedly high attainments—has been somewhat sharply reprimanded for publishing so much of his parents' private correspondence, such criticism is unwarranted, for he took no liberties with any papers not entrusted to his charge to do what he would with. This publication of delightful letters of an intimate nature, but all filled with matter of great general interest and affording clear insight into the inmost feelings of a singularly noble man and woman, bears witness to the high esteem in which the compiler held the authors; it was filial devotion and intense admiration for exceptionally gifted parents which led the son to lay bare to the world so much of the inner life of his father and mother.

It may be truly argued that the grandeur of a poem or the inspiring character of a philosophy may be rightly con-

sidered apart from the personality of the poet or philosopher, but tho' this is incontestable there is a definite inspiration to be drawn from a review of the character and mode of life of individuals who have given us almost if not quite in our own day, songs that breathe the spirit of perfect confidence in Supreme Goodness, despite all the sorrow and perplexity that certainly abounds on the surface of existence. Homer lived too long ago for us to feel that we can gather much direct information concerning his home life and actual environment unless we can read it clairvoyantly from "astral" records, and even Dante's day was distant from our own and the circumstances of his life may have been partially forgotten or unintentionally misstated in the course of several centuries; but the Brownings were contemporary with some of us in our own childhood and we can readily derive instruction particularly from the psychological standpoint, as we trace the effect of environment, both mental and physical, upon these sensitive intellects.

Robert Browning by no means justified the foolish belief often entertained that a poet must be more or less of a fastidious weakling, given to hysterical outbursts and generally unfitted for the ordinary walks of life, for he was a large, stalwart figure, athletic in build and very far from morbid in temperament. Tennyson was often melancholy and given to much brooding over the sad and somber aspects of existence, tho' he sometimes triumphed gloriously, and has given us in parts of "In Memoriam" some of the grandest optimism to be found in any literature. Byron, Keats, Shelley and nearly all the earlier English poets, were often sad and harped much upon the sorrows and disappointments of existence, tho' they have all risen frequently above their melancholy and borne witness to the bright light that ever shineth thro' even the densest and darkest clouds. But tho' all have given us inspiration, it was reserved for Browning to sing

definite optimism and invincible faith at a time when agnosticism was considered highly scholarly, and when men like John Stuart Mill were wrestling heavily with age-long problems that only spirits like Emerson seemed able to lightly, tho' never flippantly, brush aside.

In Browning's prime, the works of Darwin, Huxley, Spencer, Tyndall and many another scholarly agnostic were the sources whence the rising generation of scholars was drawing its mental nutriment and we all know how perplexing were the questions raised, but never fully answered by any of those truly eminent scientists and philosophers. Browning seems to have been singularly able to see both sides of a great question at once, therefore he was not a partisan nor an active participant in the troublesome controversy in which theologians and physical scientists range themselves definitely on opposite sides.

To Browning's mind Deity was an unquestionable reality, but his idea of GOD was not of the narrow sort which can only find divine activity in some supposed miracle which sets aside the usual course of Nature to demonstrate that Nature has an intelligent Author and the universe a Supreme Architect. Our poet's mind was far too logical to see no alternative except what Thomas Paine called a fabulous theology and bald atheism, or the next thing to it, for he wisely reasoned that if theologians had been incessantly quoting with approval such sublime statements as we find in the Jewish and Christian Scriptures, testifying to the immanence as well as transcendence of Deity, they would do well to consider that the immutability of the law insisted upon by modern scientists and philosophers is in no sense at variance with reasonable faith in a Supreme Being of infinite love and wisdom.

"If He thunder by law, the thunder is still His voice" was Browning's retort to those pseudo-scientists who insisted

that the discovery of the immutability of law rendered impossible the continuance of faith in Deity. We must always remember that the great scientific minds of the nineteenth century were only agnostic, and that avowed atheists, who were always mentioning their names, were by no means correctly interpreting their teachings.

Browning was a ripe scholar, an omnivorous reader, a man who acquainted himself at first hand with the best and latest thought of his time; he therefore brought no mere sentimental objection against the follies of some of his contemporaries who lapsed into utter hopelessness and positively denied individual immortality on account of accepting a half-baked view of evolution. Browning met the situation intellectually and fearlessly, as well as emotionally, but he rightly gave to emotion and sentiment a due place in his interpretation of the scheme of things.

Among the best known and most widely inspiring of all the poems Browning wrote, "Rabbi Ben Ezra" is often said to express most completely the poet's own conception of life and of our individual mission and destiny.

"Grow old along with me,

The best is yet to be"

is a couplet which voices the truest sentiment, tho' we very often meet with reference to a dread of age because it is looked upon as necessarily barren rather than mellow.

Destitution of power, decay of faculty and everything else grievous to contemplate has been popularly, but erroneously, associated with accumulated years. The good rabbi whom Browning has immortalized had grasped the true inwardness of Jewish faith in the Eternal and had studied Torah to good purpose. Moses is the greatest prophet known in Israel and he is said to have lived healthily and usefully to the ripe age of 120 years,—an ideal period which has strongly appealed to many comparative physiologists who

have compared physical man with other animals, which in normal conditions usually live after reaching maturity five times as long as it took them to reach maturity. The reduction of human life to 70, or at most 80 years, mentioned and mourned over in the Psalter, has been given prominence altogether beyond its deserts, and to offset it many an active mental worker, a man of exceptional activity, reaches the 85th, the 90th, the 95th, and occasionally even a still more advanced milestone. A distinguished rabbi in London, Professor Marks, recently lived to 98 years. But it is not length of days anything like so much as quality of life that really counts, therefore we need not concern ourselves overmuch with *how long* we shall live, but *how* we shall live. "So teach us to number our days that we may apply our hearts unto wisdom" is one of the wisest of prayers in any language.

In "Abt Vogler," which we regard as Browning's masterpiece among the shorter poems, he insists that there is no ideal we shall not some day somewhere reach; and he is no more troubled with the actual existence of limited temporal evil than was the author of the 45th chapter of Isaiah. Nothing can be more absurd than to teach the hideous doctrine of sempiternal evil after having read and verbally endorsed the opening chapter of the Pentateuch. Good has no starting-point; it is eternal. Evil is only an inversion of something good in itself and comparable with discord in music. There is no wrong note *per se* but a note may be struck at a wrong time, in a wrong place. Browning has effectually demolished many a nightmare of false theology while bravely and enthusiastically testifying to the everlasting foundation on which all true religion rests. To endeavor to reconcile the goodness and wisdom of the Eternal with any hopeless failure is a ridiculous and happily hopeless task; such folly Browning never attempted, for he tells us "there shall never

be one lost good and for evil so much good more."

No expression shows deeper insight than "on the earth the broken arc; in the heavens the perfect round." The phrase, "'tis we musicians know," refers doubtless to those poets who are truly seers, and even also to those literal musicians who thro' transmuting discords into harmonies have learned some of the secrets of spiritual alchemy. In the long poems "The Ring and the Book;" "Paracelsus;" "Saul" and indeed in all the rest, as in the minor songs, we find no disposition to shirk or evade, but heroic determination to conquer. One who tells us frankly that "Sorrow is hard to bear and doubt is slow to clear" is evidently one whose optimism has been nurtured in a stern forest not concocted in a prepared hot-house.

Objections have been taken to Browning on the plea that he was too optimistic, an absurd charge, for if we are optimistic at all, we must be wholly so. There can be no possible compromise between optimism and pessimism if we pay the slightest respect to etymology or know anything of the derivation of words we use. Optimism is directly derived from *optimus*, the best; pessimism from *pessimus*, the worst. Now if all things are working together for the best they cannot possibly be working for the worst. As Rev. Charles Voysey, of the Theistic Church in London, said long ago in a fine paper definitory of Theism, "we must ultimately accept either God, Devil or Idiot as the primal Source of all things."

Browning accepted GOD and he so accepted Deity as to help many a tried and doubting mind and heart to find peace in the assurance that there is indeed a reason for all life and that in some state of existence, if not in the present, then in one beyond, we shall certainly awake in the divine likeness and be satisfied. Nothing can be finer than

"Our times are in His hand
Who saith: A whole I planned,
Youth shows but half; trust God;
See all, nor be afraid."

From "Paracelsus" a deservedly popular and truly sublime quotation reads

"I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first
I ask not; but unless God can send his hail
Or blinding fire balls, sleet or stifling snow,
In some good time, his good time, I shall arrive!
He guides me and the bird."

Tho' the subject is so intensely rich and extremely inviting that we could linger over it indefinitely and always find new encouragement to noble living by quoting Browning, a very few more exceptionally characteristic quotations must suffice for our immediate present.

It is joy in life that Browning truly emphasized, for he was no misanthrope and no ascetic, but one who lived largely and generously and had imbibed all that was worth imbibing in the school of Epicurus as well as in that of other renowned philosophers. From "Saul" we quote
"How good is man's life! How fit to employ

All the heart, and the soul, and the senses forever in joy!"
and the very crown of the whole seems reached when "Fra Lippe Lippe" exclaims

"This world's no blot for us,
Nor blank; it means intensely, and means good.
To find its meaning is my meat and drink."

Concerning death and its inevitability for us, as we are now finitely conditioned, Browning speaks, as becomes a confident optimist entertaining no doubt of the triumph of life over seeming dissolution, in no uncertain tones. Death

as a phenomenon he admits and he does not juggle with language in any vain attempt to disguise facts which are self-evident; but death in his eyes is as natural and beautiful as birth, even as an exit is as good as an entrance, if not still better, when an actor must appear upon a certain stage, play there his temporal part, and thence proceed to other theaters for which his previous experience has been necessary to fit him, for on those higher stages he may be called upon to appear in larger and yet more important roles.

St. John enquires, in "A Death in the Desert,"

"Is it for nothing we grow old and weak,
We whom God loves?"

There is probably no finer tribute to the beauty of mellow age in any literature than this parallel passage from Walt Whitman, with which we must conclude:

"Old age, calm, expanded, broad with the haughty breadth
of the universe.

Old age, flowing free with the delicious near-by freedom
of death."

If all men and women who mourn over their advancing years and dread what may be soon in store for them, could but grasp the true sublimity and utter righteousness of that magnificent conception, it would not be only the girl going out on an April morning to enjoy a holiday, typifying happy unfearing youth, in whose lips we could place the splendid words given us by Browning:

"God's in His heaven,
All's right with the world,"

but even more appropriate would they seem when falling from the lips of an aged veteran who can sum up our gifted poet's entire philosophy at last in the exquisite "*Nunc Dimittis*," "Now lettest Thou Thy servant depart in peace according to Thy word. For mine eyes have seen Thy salvation."

One Word More

BY ROBERT BROWNING.

Is this apparent, when thou turn'st to muse
Upon the scheme of earth, and man in chief,
That admiration grows as knowledge grows?
That imperfection means perfection hid,
Reserved in part, to grace the after-time?
If in the morning of philosophy,
Ere aught had been recorded, nay perceived,
Thou, with the light now in thee, could'st have looked
O'er all earth's tenantry from worm to bird,
Ere man, her last, appeared upon the stage—
Thou would'st have seen them perfect and deduced
The perfectness of others yet unseen.

Rosicrucian Christianity

Enlarged Edition Series Number Eleven

Spiritual Sight and Insight

Continued from May Issue

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THE MORNING EXERCISE

Concentration, the second exercise, is performed in the morning at the very earliest moment after the aspirant awakes. He must not arise to open blinds or perform any other unnecessary act. If the body is comfortable he should at once relax and commence to concentrate. This is very important, as the spirit has just returned from the Desire World at the moment of waking, and at that time the conscious touch with that world is more easily regained than at any other time of the day.

If the body is uncomfortable the aspirant may rise to relieve the pressure ere he concentrates, but much of its efficacy is lost by the delay.

We remember from lecture No. 4, that during sleep the currents of the desire body flow, and its vortices move and spin with enormous rapidity. But as soon as it enters the dense body its currents and vortices are almost stopped by the dense matter and the nerve currents of the vital body which carry messages to and from the brain. It is the object of this exercise to still the dense body to the same degree of inertia and insensibility as in sleep, although the spirit within is perfectly awake, alert and conscious. Thus we make a condition where the sense centers of the desire body can begin to revolve while inside the dense body.

Concentration is a word that puzzles many and carries meaning to but few, so we will endeavor to make its significance clear. The dictionary gives several definitions, all applicable to our idea. One is "to draw to a center," another, from chemistry, "to reduce to

extreme purity and strength by removing valueless constituents." Applied to our problem, one of the above definitions tells us, that if we draw our thoughts to a center, a point, we increase their strength on the principle that the power of the sun's rays are increased when focused to a point by means of a magnifying glass. By eliminating from our mind, for the time being, all other subjects, our whole thought-power is available for use in attaining the object, or solving the problem on which we are concentrating; we become so absorbed in our subject that if a cannon were fired above our heads we would not hear it. People may become so *lost* in a book that they are oblivious to all else, and the aspirant to spiritual sight must acquire the faculty of becoming equally absorbed in the idea he is concentrating upon, so that he may shut out the world of sense from his consciousness and give his whole attention to the spiritual world. When he learns to do that, he will see the spiritual side of an object or idea illuminated by spiritual light and thus he will obtain a knowledge of the inner nature of things undreamt of by a worldly man.

When he has reached that point of abstraction, the sense centers of the desire body commence to revolve slowly within the dense body, and will thus make a place for themselves. This, in time, will become more and more defined, and it will require less and less effort to set them going.

The subject of concentration may be any high and lofty ideal, but should preferably be of such a nature that it takes the aspirant out of the ordinary things of sense, beyond time and space; and there is no better formula than the first five verses of St. John's Gospel. Taking them as subject, sentence by sentence, morning after morning, will in time give the aspirant a wonderful insight into the beginning of our universe and the method of creation; an insight far beyond any book learning.

After a time, when the aspirant has learned to unwaveringly hold before him, for about five minutes, the idea upon which he is concentrating, he may try to suddenly drop the idea and leave a blank. Think of nothing else, simply wait to see if anything enters the vacuum. In time the sights and scenes of the Desire World will fill the vacant space. After the aspirant has become used to that, he may demand this, that, or the other thing to come before him. It will come and then he may investigate.

The main point, however, is that *by following above instructions the aspirant is purifying himself, his aura commences to shine and will without fail draw the attention of a teacher who will depute someone to give help when required for the next step in advancement.* Even if months or years should go by and bring no visible result, rest assured that no effort has been in vain, the Great Teachers are seeing and appreciate our efforts. They are just as anxious to have our assistance as we are to work. They see reasons which make it inexpedient for us to take up work for humanity, in this life or at this time. Sometime the hindering conditions will pass, and we shall be admitted to the light where we can see for ourselves.

An ancient legend says: that digging for treasure must be done in the stillness of night and in perfect silence; to speak one word until the treasure is safely excavated will inevitably cause it to disappear. That is a mystic parable which has reference to search for spiritual illumination. If we gossip or recount to others the experiences of our concentration hour we lose them, they can not bear vocal transmission and will fade into nothingness, until by meditation we have extracted from them a full knowledge of the underlying cosmic laws. Then the experience itself will not be recounted, for we shall see that it is but the husk which hid the kernel of worth. The law is of universal value, as will be at once apparent, for it will explain facts in life, teach us how to take advantage of certain conditions and to avoid others. The law may be freely stated at the discoverer's discretion, for the benefit of humanity. The experience which revealed the law will then appear in its true light, as of only passing interest and unworthy of further notice. *Therefore the aspirant should regard everything that happens during concentration as sacred and should keep it strictly to himself.*

Finally, *beware of regarding the exercises as a burdensome task, estimate them at their true worth, they are our highest privileges.* Only when thus regarded can we do them justice and reap full benefit from them.

In the Rosicrucian Fellowship the Elder Brothers distinguish between three classes: First, *Students*, those who are merely studying the Philosophy.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology and Comparative Religion there, without prejudice to their religious affiliation.

Students may enroll with the Rosicrucian Fellowship on the very same basis. Anyone is eligible who is not a *Hypnotist, Professional Medium, Palmist or Astrologer*.

Second, *Probationers*, who are students, but who aspire to first-hand knowledge to fit themselves for service. To the latter, the General Secretary will furnish a pledge wherein the aspirant promises *himself* to faithfully perform the two exercises, to keep a daily record of his performance, and send that record monthly to headquarters. The term of probation is at least a year and has for its purpose to test the earnestness and persistence of the aspirant and *to give him the opportunity to purify himself, before taking up the more direct methods of training incident to discipleship*. The report is also designed to be a help to the aspirant in the performance of the exercises. It is human nature to want to make as good a showing as possible and the aspirant will thus try to do better, knowing that his work is being inspected.

When a student of the Rosicrucian teachings has become so imbued with the verity thereof, that he is prepared to sever his connection with all other occult or religious orders—the *Christian Churches and Fraternal Orders are Excepted*—he may assume the Obligation which admits him to the degree of Probationer.

We do not mean to insinuate by the foregoing clause that all other schools of occultism are of no account—far from it—many roads lead to Rome, but we shall attain with much less effort if we follow one of them than if we zigzag from path to path. Our time and energy are limited in the first place, and are still further curtailed by family and social duties not to be neglected for self-development. It is to husband the minimum of energy which we may legitimately expend upon ourselves, and to avoid waste of the scanty moments at our disposal, that resignation from all other Orders is insisted upon by the leaders.

The world is an aggregate of opportunities, but to take advantage of any one of them we must possess efficiency in a certain line of endeavor. Development of our spiritual powers will enable us to help or harm our weaker brothers. It is only justifiable when efficiency in Service of Humanity is the object.

The Rosicrucian method of attainment differs from other systems in one especial particular: It aims, even at the very start, to emancipate the pupil from dependence upon others, to make him *Self-reliant* in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions. Only one who is thus strongly poised can help the weak.

When a number of people meet in a class or circle for self-development along *Negative* lines, results are usually achieved in a short time on the principle that it is easier to drift with the tide than to breast the current. The medium is not master of his actions, however, but the slave of a spirit control. Hence such gatherings must be shunned by Probationers.

Even classes which meet in positive attitude of mind are not advised by the Elder Brothers, because the latent powers of all members are massed and visions of the inner worlds obtained by anyone there, are partly due to the faculties of others. The heat of coal in the center of a fire is enhanced by surrounding coals, and the clairvoyant produced in a circle, be it ever so positive, is a hot-house plant, too dependent himself to be trusted with the care of others.

Therefore each Probationer in the Rosicrucian Fellowship performs his exercises in the seclusion and privacy of his room. Results may be obtained more slowly by this system, but when they appear, they will be manifest as powers cultivated by himself, usable independently of all others. Besides, the Rosicrucian methods build character at the same time as they develop spiritual faculties and thus safeguard the pupil against yielding to temptation to prostitute divine powers for material gain.

The foregoing does not include giving up the whole time of the candidate to spiritual endeavor. If no more time can be given, five minutes in the morning and 15 minutes at night will suffice. In fact, to give up any time to development of spiritual faculties which should be used in legitimate material endeavor would be decidedly wrong. We must do our full duty in the material world before we aim to serve in spiritual realms. Whoever is faithless to his earthly duty cannot be expected to be faithful in spiritual work.

When 12 *consecutive* reports have been sent in the candidate may apply for individual instruction, which will be given, if possible.

Third: *Disciples*, who have completed the term of probation, been accepted by the Elder Brothers, and given individual instruction. Tuition is free.

During the past few years since we first commenced to disseminate the Rosicrucian teachings, they have spread like wild-fire over the civilized world. They are studied with avidity from the Cape of Good Hope to the Arctic Circle and beyond; they have found response in the hearts of all classes of people. Among the snow-clad huts of Alaskan miners and in Government Houses where a tropical wind unfurls the British Lion. In the capitals of Turkish

Autocracy and American Democracy alike, our adherents may be found in Government Institutions as well as in the humblest walks of life, all in lively correspondence and close touch with our movement and working for promulgation of the deeper truths concerning Life and Being which are helping them.

A FURTHER STEP.

Having thus established a new School of Thought we are now contemplating a further step.

It is a trite saying, that "man is of few days and full of trouble," but among all vicissitudes of life none affect us more powerfully than loss of health. We may lose fortune or friends with comparative equanimity, but when health fails and death threatens, the strongest falter, and realizing human impotence we are more ready to turn to divine power for succor than at other times.

Therefore the office of spiritual adviser has always been closely associated with healing. Among savages the priest was also "medicine-man," in ancient Greece Æsculapius was particularly sought by those in need of healing. Christ healed the sick and the early Church followed in His steps. Certain Catholic Orders have continued the endeavor to assuage pain during the centuries which have intervened between that day and the present. In times of sickness the "good father" came as a representative of our Father in Heaven, and what he lacked in skill was made up by love and sympathy—if he was indeed a true and holy priest,—and by the faith engendered in the patient by the priestly office. His care of the patient did not commence at the sickbed nor was it terminated at recovery. The gratitude of the patient towards the physician, was added to the veneration felt for the spiritual adviser, and as a consequence the power of the priest to help and uplift his erstwhile patient was enormously increased, and the tie closer than ever possible where the offices of spiritual and medical adviser are divorced.

It is not denied that the double office gave the incumbents a most dangerous power over people, and that that power was at times abused. It is also patent that the art of medicine has reached a stage of efficiency which could not have been attained save by devotion to that one particular end and aim. The safeguards of sanitary laws, the extinction of insect carriers of disease and the consequent immunity are monumental testimonies to the value of modern scientific methods. Thus it may seem as if all were well and no need of

further effort, but in reality, until humanity as a whole enjoys perfect health, there is no issue more important than the question: How may we attain and maintain health?

In addition to the regular School of Surgery and Medicine which depends exclusively upon physical means for the cure of disease, other systems have sprung up which depend entirely on mental healing. It is the custom of organizations which advocate "mind cure," "nature cure," and other like methods, to hold experience meetings, and publish journals with testimonials from thousands of grateful supporters who have been benefited by their "treatments," and if physicians of the regular school did likewise there would be no lack of similar testimonies to their efficiency.

The opinion of thousands is of great value, but it does not prove anything, for thousands may hold an opposite view, occasionally a single man may be right and the rest of the world wrong, as when Galileo maintained that the earth moves. Today the whole world has been converted to the opinion for which he was slain as a heretic, and we assert that, as man is a composite being, cures are successful in proportion as they remedy defects on the physical, moral and mental planes of Being. We also maintain that results may be obtained more easily at certain times when stellar rays are propitious to healing of a particular disease, or by treatment with remedies previously prepared under auspicious conditions.

It is well known to modern physicians that the condition of the blood—and therefore of the whole body—changes in sympathy with the state of the mind, and the more he uses suggestion as an adjunct to medicine, the more successful he is. Few perhaps would credit the further fact that both our mental and physical condition is influenced by planetary rays which change as the planets move, and yet—in these days since the principle of radio-activity has been established—we know that every body projects into space numberless little particles. Wireless telegraphy has taught us etheric waves travel swiftly and surely through trackless space and operate a key according to our will. We also know that the rays of the sun affect us differently in the morning when they strike us horizontally and at noon when they are perpendicular. If the lightrays from the swift moving sun produce physical and mental changes, may not the persistent ray of slower planets also have an effect? If they have, they are factors in health not to be overlooked by a thoroughly scientific healer.

Disease is a manifestation of Ignorance, the only sin, and Healing is a demonstration of applied knowledge which is the only salvation. Christ is an embodiment of the Wisdom principle, and in proportion as the Christ is formed in us, we attain to health. Therefore the healer must be spiritual, and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God's Laws which govern the universe and thus attain permanent health in future lives as well as now.

But faith without works is dead. If we persist in living under unsanitary conditions faith will not save us from typhoid, and when we apply preventives of proper kind or remedies in sickness, we are really showing our faith by works.

Like other Mystery Orders the Rosicrucians have also aimed to help humanity in the attainment of bodily health, and it has been written in various works that the members of the Order took a vow to heal others free of charge. Like all other previous so-called "revelations" this statement is somewhat garbled. The lay-brothers take a vow to *minister* to all according to the best of their ability *free of charge*. That vow included healing, of course, for such men as Paracelsus, who had ability in that direction and by the combined method of physical remedies applied under favorable stars and spiritual counsel, he was successful in all cases. Others were not suited to be healers but labored in other directions, *but all were alike in one particular: they never charged for their services, and they labored in secret without flourish of trumpet or sound of drum.*

Having been found "faithful in a few things," the Elder Brother who has been the inspiration of our work, has imparted to us a formula by which a spiritual healing panacea may be made, to alleviate suffering and cure disease—free of charge, of course.

To perform this service for humanity it will be necessary to educate qualified helpers in the use of the spiritual panacea, medical Astrology and Hygiene. They will then carry help and healing abroad. A considerable number of physicians are already affiliated with the Rosicrucian Fellowship and it may be that a number of them will feel a call to practice the spiritual method in combination with their medical profession.

MOUNT ECCLESIA.

At this writing we have just bought forty acres in the town of Oceanside, 83 miles south of Los Angeles. It is one of the sight-

liest spots of beautiful Southern California, situated upon the promontory of a high table land, and overlooking the surrounding country in a radius of forty or more miles. Santa Ana Mountains shelter it from the cold north wind. Eastwards we see the lovely San Luis Rey Valley with its historic old Mission and the river like a silver band winding its way towards the Ocean. Farther East the San Jacinto Mountain rears its snow-capped peak. The promontory of La Jolla with its wonderful caves hides from view the progressive city of San Diego in the very Southwesterly corner of Uncle Sam's spacious realm. Towards the setting sun we see Santa Catalina Island, with its remarkable submarine Gardens, glistening like a jewel upon the bosom of the Pacific Ocean, while a gorgeous sunset, a carnival of color, inspires love and devotion to the Master Artist Who designed all this beautiful World.

Surf-bathing is in vogue the year round, the climate is frostless, fresh fruits and vegetables are plentiful in all seasons. The balmy air is in itself an elixir of life, excessive heat is unknown. Conditions are altogether conducive to attainment of health and healing power, as in no other place we have ever seen in our world-wide travels.

We named this beauty-spot of nature: "*Mount Ecclesia*."

Ecclesia is a Greek word translated "church" or "congregation" in the Bible. It is derived from "ekkaleo"—I call out—and really means an assembly of the called.

As soon as funds become available we will erect suitable buildings for Headquarters, the School of Healing, Dormitory, Sanitarium and last, but not least, a place of worship, an *Ecclesia*—where the Spirit Panacea may be prepared.

There also Healing Services may bring succor of the highest potency to afflicted ones, who seek this avenue to obtain relief from the Great Physician: Our Father in Heaven. He is the Great Healer Who performs all cures, no matter who is His instrument, or what that messenger calls himself. Even Christ testified: "I can of mine own self do nothing" and gave the Glory to the Father. So shall we also content ourselves to fervently praise God for the privilege of being one of the channels for His Healing Power.

Meantime we will seek our prospective helpers in the work who can give their time and talents.

Myself and Me

I'm the best pal that I ever had.
I like to be with me.
I like to sit and tell myself
Things, confidentially.

I often sit and ask me
If I shouldn't or I should,
And I find that my advice to me
Is always pretty good.

I never got acquainted with
Myself till here of late,
And I find myself a bully chum.
I treat me simply great.

* * * * *

I never try to cheat me.
I'm as truthful as can be.
No matter what may come or go
I'm on the square with me.

It's great to know yourself and have
A pal that's all your own,
To be such company for yourself
You're never left alone.

You'll try to dodge the masses
And you'll find a crowd's a joke
If you'll only treat yourself as well
As you treat other folk.

I've made a study of myself,
Compared with me the lot,
And I've finally concluded
I'm the best friend that I've got.

Just get together with yourself
And trust yourself with you,
And you'll be surprised how well yourself
Will like you if you do.

—Selected.

Quotations From Wahspe

I come to give ye a religion wherein all men can be as brethren. In times past I had such representatives, and I said unto them: Go ye, preach my doctrines unto the inhabitants of the earth; make them understand the way of the Almighty; and ye shall take neither money, nor scrip for your labor, but be an example of faith in the promises of God. So, your predecessors went forth fulfilling my commandments.

But, alas, how different ye are this day! Ye patronize the man of wealth; ye boast of the riches of your congregation! Ye receive salaries, and ye dwell in fine houses; my doctrines ye sell as merchandise! Ye have fine temples and fashionable audiences, and ye curry favor with those who are in affluence! Ye go not to the drunkard's den, nor to the unfortunate woman; these ye take not in your arms, saying: My brother, my sister, come with me, I will show you the kingdom of God!

Behold, I have come to you in spirit and in truth, but ye put me off, saying: Is not the first duty to one's own household? Is not self-preservation the first law? Now, I answer you: These questions spring from the beast and not from the spirit. Neither availeth it you one jot or tittle, to rise at break of day and recite prayers all day, nor to say: God help the poor! or: Blessed are thou, my God! When ye cannot purchase one another by flattery, how hope ye for the favor of the Almighty, by praise and prayers and flattery?

Behold, the selfishness of man hath made the world a

place of wretchedness. The people are in misery and want. Go, then, quickly, to them, and provide a remedy. This is the new religion I give unto you. Demanding sacrifice of you, and your congregations, of all ye have, that is not in use and actual need. And ye shall judge the limit thereof, remembering that whosoever is bound on earth, is bound in heaven.

I have drawn aside the veil of death, your sons and daughters, your fathers and mothers, the dead and the living, stand face to face. And the angels are testimony unto you, that your doctrines, as ye practice them, are a blasphemy against the Almighty. Ye persuade yourselves and your congregations that, after death, the soul shall go far away and to an exalted heaven. But, behold, they that are dead are with you. They testify unto you by the thousands, and by tens of thousands, that ye led them astray with false doctrines. The evidence of the work of heaven is at your door. Ye stand accused before Jehovih, that ye practice not what ye preach; that ye fare sumptuously and connive at sin; that ye preach what ye cannot prove; by the angels of your own blood and kin, are ye accused.

Ye have no personal knowledge of heaven, and in stubbornness of heart, ye dispute with my seers and prophets, who can prove before you, they have power to see unseen things, and to hear that which ye cannot hear. Ye study spiritual things with your corporeal senses; neither have ye capacity to see and hear the spirits of the dead. How much less, then, shall ye presume to interpret Jehovih and His kingdom?

Now, behold I come to this era, not only to declare to you that the time of preaching is at an end, save wherein it is practiced in deed as it is spoken in word, but also to prophesy to you, that many of you will give up your calling and preach no more. And your temples and churches and

meeting-houses shall be turned into consultation chambers, to find remedies against poverty, crime and debauchery. And the congregation shall be enrolled and, at the meetings they shall be inquired after, to see if they are in need. And they shall have volunteers, who shall go about seeking out the helpless and distressed and providing for them. So that, instead of the congregation sitting to hear your sermons, they shall come as co-workers for Jehovih's children.

* * * * *

In the ancient times, I came as a father to a child, dictating unto man. Now, that thou hast attained to comprehensive judgment, Jehovih hath inspired thee to liberty, and to think for thyself, and to consider what is best for thee. And thy God cometh not now as a dictator, but as thy elder brother, with ample experience. And I say unto thee, after the manner of thy professors in the college to their graduated classes:

Behold, thou art free; go thy way, and no longer hope to hold thy God accountable for thy behavior. For with thy freedom, thou also attainest to responsibility. Think not, because I emancipate thee from the God and Lords and Saviors of the ancients; and from the bibles and sacred books of the ancients; and from the ancient commandments and injunctions, that, as a consequence, thou art not bound in fidelity to thy Creator. More art thou bound now than before; for thou shalt not, henceforth, throw the responsibility of thy conduct on to this man, nor that man, nor this God, nor Lord, nor Savior, nor holy book, nor bible, nor priest, nor church decree.

So that thy fidelity to thy Creator and to thy fellow-man, in righteousness, love and good works, shall be the most sacred study of thy life. And thy example from day to day shall be a perpetual register of thy accountability;

verily shalt thou be a living sermon before men and before Jehovih.

The Highest Ideal, the Nearest Perfect the mind can conceive of—let such be thy Jehovih, even as in the olden time, which is the Ever Present thou shalt set thy heart and mind and soul upon to love and glorify above all things, forever and ever.

The All Highest in thy neighbor which he manifesteth—that perceive and discourse upon—all else in him, see not nor mention.

The All Highest subject—that discourse upon—all else pass by. To discourse upon the highest subjects, such as teaching, imparting knowledge, suggesting remedies for the unfortunate and unlearned, for improving in excellence the homes of others, the agriculture, mechanics and such like; the man of light delighteth to apply himself to these, both in work and practice, forever building up. Consider then, what thy mind shall go in search of, that it may pursue the highest. This is serving the All Highest.



DISCRIMINATION.

However wise you may be already, on this Path you have much to learn; so much that here also there must be discrimination, and you must think carefully what is worth learning. All knowledge is useful, and one day you will have all knowledge; but while you have only part, take care that it is the most useful part. God is Wisdom as well as Love; and the more wisdom you have the more you can manifest of Him. Study then, but study first that which will most help you to help others. Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful. However much you wish to help, if you are ignorant you may do more harm than good.—ALCYONE, in *"At the Feet of the Master."*

The Widening of Life

By Doctor Frank Crane

Most of the cruelties, errors and even sins of men come from narrowness. Provincialism is the first curse.

Whatever widens one's horizon improves his moral nature. Wherever a person lives an isolated existence, or wherever a little community exists sufficient unto itself and with no contact with the great world, there humanity sours, grows morbid and wrong.

It is curious to note how the contrary of this has seemed and still seems to so many persons to be true. Little sects imagine that when one of their number forsakes the poke bonnet or shaven upper lip, the badge of the brethren, he is on the downward road. Country villages fear the great cosmopolitan cities. Mothers dread for their children to go out into the world. Travel is supposed to be loosening to morals. Staying at home and walking the daily treadmill has a reputation of being the best way to stay good.

As a matter of fact, the only real good thing in the world is humanity; all of it. Goodness is a quality that inheres in the general mass. When you fence off a section of folks and fancy you are going to raise the moral tone, you are mistaken. By and by somebody always has to break down the fence and rescue the elect to keep them from cutting one another's throats.

One reason, perhaps the main reason, why the mediæval world was so bloody and harsh was that it was utterly provincial. They had in those days few means of travel. Each community lived to itself, had its own customs, costumes and

cussedness. Hence, first they were dirty. They were naturally visited with terrible pests. Cholera, red death and black death raged. People died like flies.

They were brutal. Their only outlet for enthusiasm was war, which was carried on as a steady business, of which the king or duke was general manager. They drove the sick and insane out into the woods. The sport of the nobility was to ravage among the common people. They tortured witnesses in court and roasted heretics before the church door.

They were ignorant. They were superstitious. They not only did not know the things that are true, but they knew an ocean of things that are not true. It was what Zangwill calls "An autocosm without facts."

What has cured all this has been, largely, travel. Giving the Reformation, the Renaissance and the rise of Science full credit for their share in the work of bettering the race, still the principal causes were—Steam and Printing.

Railroads have done more to break down not only the physical but the moral barriers between men than any other single agency. World-wide commerce is a surer guaranty of world-wide disarmament than all the peace conferences and pacts. It is the ocean liner that has rendered pirates impossible and flooded Europe with American ideas.

Add to this the printing press, which brings libraries and newspapers and the thoughts of all past ages and of all far countries home to the smallest hamlet in Poland or Dakota.

This unifying of all humankind softens, refines, elevates each part. There is no salvation for any one individual nor for any one nation. The only possible salvation is for the whole world.

Whoever made this human race intended to make any sort of dog-in-the-manger culture, religion or health impossible.

Steamboats and locomotives are the shuttles weaving the ethics of the future, that shall depend on no church, nor class, nor sect, nor any segment of humanity, but upon the wide, universal instincts and emotions and thoughts of all.

Missionaries going to China, and Chinese students coming to American schools, are building wiser than they know.

The steam and roar and rattle, the many cargoes on the seven seas, the scream of racing express trains, the snow-storms of paper from the unwearied presses,—all are busy at the gigantic moral and spiritual enterprise of getting humanity together.

From *The New York American*.



The Prospect

BY ELIZABETH BARRETT BROWNING.

Methinks we do as fretful children do,
Leaning their faces on the window-pane,
To sigh the glass dim with their own breath's stain
And shut the sky and landscape from their view;
And thus, alas, since God the maker drew
A mystic separation 'twixt those twain,—
The life beyond us, and our souls in pain,—
We miss the prospect which we are called unto
By grief we are fools to use. Be still and strong,
O man, my brother! Hold thy sobbing breath,
And keep thy soul's large window pure from wrong!
That so, as life's appointment issueth,
Thy vision may be clear to watch along
The sunset consummation-lights of death.

W. J. COLVILLE

announces the following Lectures **AFTERNOONS**
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FIRST WEEK EVENINGS

at Mystic Light Library Hall, 49 John St.

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STEIGNER STUDIO, 421 W. 57th STREET

Monday, June 10, 3.15 p. m.	The Significance of Numbers and the Law of Vibration.
8.15 p. m.	Thought Forms—How Generated and Projected.
Tuesday, June 11, 3.15 p. m.	"As a Man Thinketh"—introducing a tribute to James Allen
8.15 p. m.	Genius, Its Origin and Effect on Character.
Wednesday, June 12, 3.15 p. m.	Who are Adepts and How are They Evolved?
8.15 p. m.	Magic and Miracles in the Light of Spiritual Laws.
Thursday, June 13, 3.15 p. m.	Reincarnation and Karma Impartially Considered.
8.15 p. m.	"The Path of Prosperity".
Friday, June 14, 3.15 p. m.	Special Extra Function. Subject to be announced later.
8.15 p. m.	Spiritual Elements in Mythology.
Monday, June 17, 3.15 p. m.	Swedenborg's Teaching concerning Divine Love and Wisdom and Divine Providence.
Tuesday, June 18, 3.15 p. m.	Gifts of Healing and the Science of Health Contrasted.
Wednesday, June 19, 3.15 p. m.	Obsession; Its Cause and Cure.
Thursday, June 20, 3.15 p. m.	Bahai Revelation.
Friday, June 21, 3.15 p. m.	What is a World-Teacher. What is a Messiah's Mission.

QUESTIONS INVITED AFTER EVERY LECTURE

Course Tickets, admitting to any 5 Functions, \$1.

Single Lectures 25 cents

Literature on Sale at the Door on all Occasions



Book Reviews



THE STRENUOUS LIFE SPIRITUAL. By Chevalier Van der Naillen. (Fenno & Co.) \$1.

All who have read those three delightful and instructive books—"On the Heights of Himalay;" "In the Sanctuary;" "Balthazar the Magus;" by the same author, will certainly extend a cordial welcome to this latest volume in the series, which embodies the ripest fruit of the distinguished author's reflection upon the grandest themes that can engage human attention. Prof. Van der Naillen, who has been for many years at the head of a famous School of Electrical Engineering in San Francisco, received the title of Chevalier from the King of Belgium (his native land), in consequence of his pronounced scientific attainments and achievements. This fact is worthy of note as tending to show that this author, who vouches for the reality of spiritual visions and communications, is a man of learning and distinction and with wide experience in the practical affairs of life. All admirers of Theodore Roosevelt will be charmed with the opening of this volume, which pays a glowing tribute to "The Strenuous Life," by America's strenuous Ex-President. From the material side of a strenuous life to its spiritual aspect is an easy step for a thoughtful and experienced author such as Van der Naillen, whose definitely expressed and well carried out intention is to connect the higher and inner fields of activity with the lower and more external. The style of this book is peculiar and piquant; partly philosophic and partly narrative, but both aspects are so deftly interwoven that the anecdotes serve to pointedly illustrate the philosophical instruction and the philosophy is rendered the more luminous and easily grasped by attractive illustration. The second portion of the volume is titularly antithetical to the first, as it is headed "The Submissive Life," but as there are two sides to every subject, and one is really as important as the other, there is no discrepancy involved in advocating first strenuousness and then submission, any more than Tennyson must be called contradictory when he says "Our wills are ours, to make them thine." A very interesting sketch is given (with portrait) of a remarkable lad in California, who is

described as a young prophet, Archie H. Inger. Many prophecies are given concerning the outcome of the present period of strife and stress thro' which our planet is passing, and we are glad to note that so learned and thoughtful a man as Prof. Van der Naillen takes a very encouraging view of the nearing triumph of the spiritual over all the lower forces struggling for supremacy. The frontispiece of this attractive volume is a fine portrait of the author, a splendid man of eighty years, showing manifest signs of considerable mental and physical ability, with lofty head, sagacious and benevolent countenance radiating good will toward all humanity.

W. J. COLVILLE.

For sale at the MYSTIC LIGHT LIBRARY.



THE SELF SUPERLATIVE. By Frederic Keeler.

This is the latest in a series of treatises designated New Age Mysticism. This dainty volume is exquisitely produced by the Unity Brotherhood at Oscawana-on-Hudson, now styled New Age City, where many important gatherings will be held during the approaching summer. The title page of this inspiring manual is fronted by these inspiring words, "Then shall the dawning of the Greater New Time show forth rose-tinted with Spiritual Love, when the Majesty of Man's High Choice shall rest upon his True Self Within." The book of 95 pages is divided into six beautifully constructed essays. Mr. Keeler's style is peculiarly his own, poetic and didactic; mystical and reasonable. As we read such remarkable productions as those emanating from a truly practical and yet intensely idealistic school of present day "mystics," we cannot but feel that their chief endeavor must be to extract the pure gold from the alloy with which it has long been associated in the ascetic and obscure teachings of many writers of a bygone generation, who while they were sincerely devout were too exclusively introspective. The world of to-day needs a broad outlook as well as a deep insight, and in the work before us we can find a real harmonization of mysticism with practical common sense philosophy. As almost everything hinges ultimately upon the quality of our thought and how we utilize our thought-force, the following quotation seems particularly worthy of remembering (page 75): "After recognizing thought function to be valuable as such, the next step of man's evolution is to recognize thought as a dynamic power—a power to contact, and

a power with which to move and construct. The power to use thought as a force capable of producing conditions in life, and consequently life itself, is fundamentally dependent upon this recognition. This power is produced by the mere effort to use such power, and experience proves its worth."

W. J. COLVILLE.

For sale at the MYSTIC LIGHT LIBRARY.



A RENEGADE POET AND OTHER ESSAYS. By Francis Thompson. (Ball Publishing Co.) \$1.

Lovers of really fine biography interspersed with gems of rare poetic worth will luxuriate in this delightful book to which Edward J. O'Brien has written a luminous and deeply sympathetic introduction. A work such as this is one of the artistic excellences of modern literature. Scholarly yet simple, profound in thought and deeply penetrative into life below its obvious surface, there is not a dull line in its 344 pages. Francis Thompson was a comparatively unknown literary genius who passed from the physical body in a London hospital, in November, 1907. Not much understood in his lifetime, and with but few intelligent sympathizers, he has nevertheless succeeded in making for himself a posthumous name and place which will long endure among those who love to roam amid the diversified haunts of life in company with a companion who observes and criticizes all he sees and hears, but never harshly or unjustly. To this generation the older poets, Shelley and many others of rare genius, are often scarcely more than name, and many of the great prose authors of a departed century are comparative strangers. In this quickly read and easily digested collection of delightful essays, we are introduced to many a celebrity in a manner to make us wish to make his acquaintance yet more intimately, and to those of us who are familiar with English classics, these bright comments upon many a favorite scene and writer will assuredly be doubly welcome. Not only, however, did Francis Thompson remind his readers of departed worthies and their fine productions, he ever proved a keen and most intelligent reviewer of his immediate contemporaries and their doings; there is consequently much in this attractive volume that must appeal strongly to every analytical mind delighting in a review of up-to-date thought and manners, as these appeared to a poet whose innate conservatism led him to protest against some of the

vigorous iconoclasm of this day, which tho' useful in preparing soil for reconstructive activities can never satisfy either heart or intellect if viewed as a finality. Thompson seems to have read practically everything and to have traveled in thought as far thro' the universe as almost any enquirer into life's deeper mysteries can well expect to. The great charm of Thompson is his vivid contrast in style from grave to gay and gay to grave again, and tho' he sometimes seems to jest, he never jests flippantly.

W. J. COLVILLE.

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THE SOUNDLESS SOUND. By the Teacher of the Order of the 15. 60 cents.

This is one of those truly delightful works which appeal forcibly to all who are seeking to penetrate below the surface of existence and discover something of the deep life which throbs and pulses thro' the unseen universe. The transcribers, Dr. Homer and Harriet Augusta Curtiss, are clearly in touch with some fertile source of spiritual enlightenment whence they derive such instruction as enables them to be largely helpful to seekers along the road to spiritual realization. Several competent reviewers have spoken of this charming little book in terms of highest praise; one has said, and most truly, that it may be compared to a cooling breeze at twilight after the heat of a long and toilsome day; another has compared its teachings with a rill from a fountain; another with the song of some sweet-voiced bird. All these poetical comparisons are justified and apposite and we trust our added tribute to its worth may serve to introduce it to yet more readers, tho' the number of those who have already enjoyed and profited by its illuminating inspirations is decidedly large. As a dainty gift book, it is a gem, beautifully bound in green silk cloth stamped with gold. Being often asked concerning the Order of the 15, I wish to say that I am personally favored with its publications and always find much that is enlightening in the leaflets regularly sent out from its present headquarters, 123 McCaded Place, Hollywood, Los Angeles, California.

W. J. COLVILLE.

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Important Announcement

We regret to announce the discontinuation of the MYSTIC LIGHT LIBRARY BULLETIN and at the same time are pleased to inform you that our friend and co-worker, MRS. DORA MORRELL, Editor of "THE UPLIFT," Baltimore, Maryland, will take over our subscription list and will see that you have in "THE UPLIFT", which will be sent to you, a greater value if possible than in "Mystic Light."

As "THE UPLIFT" is of such inspiring nature, filled from cover with helpful thoughts, we are sure that all our readers will feel much less the loss of an old friend.

THE MYSTIC LIGHT LIBRARY *will be continued* as before: books may be taken out by its patrons in person, or they may be sent for by mail, when orders will receive prompt and careful attention. Visitors and readers are invited and always welcome to the Reading Room.

MR. COLVILLE will occasionally give Lectures, as he has been doing in the past, and notices will be sent out to his friends, as before.

The only difference in our routine will be the discontinuation of the BULLETIN. We expect, however, to issue descriptive catalogs and reviews of our books from time to time, keeping you informed concerning the many new and desirable works constantly being added to our shelves, for which we hope to hear from you.

We wish to take this opportunity of thanking you for your loyal support of the BULLETIN and trust that "THE UPLIFT" will prove more than double its equal.

We have copies of the back numbers of the BULLETIN which we will offer at the reduced rate of 4 cents per copy; three copies for 10 cents; ten copies for 25 cents.

The *leading* articles appeared in the Bulletins in the following order:

Essays by W. J. Colville

Lessons by Max Heindel

1910

Sept. Concentration of Thought	The Riddle of Life and Death
Oct. The Law of Attraction	Where are the Dead
Nov. Words of Power	Spiritual Sight and the Spiritual World
Dec. The Law of Suggestion	Sleep, Dreams, Trance, Etc.

1911

Jan. The Human Aura	Death; and the Life in Purgatory
Feb. The Law of Success	Life and Activity in Heaven
Mar. Sleep, Dreams and Visions	Birth; A Four-fold Event
Apr. What is Genius	The Science of Nutrition
May The Significance of Names and Numbers	The Astronomical Allegories of the Bible
June The Urge of the Ideal	Astrology; Its Scope and Limitations
July Scientific Marvels and Marvels Beyond Science	Spiritual Sight and Insight
Aug. The World of Life	Parsifal; Wagner's Mystic Drama
Sept. Gnosticism; Its Spirit and Its Literature	The Angels as Factors in Evolution
Oct. The Universal Races Congress	Lucifer
Nov. Psychic Phenomena	The Mystery of Golgotha
Dec. Universal Religion and Ethics	The Star of Bethlehem

1912

Jan. The Life Everlasting	The Mystery of the Holy Grail
Feb. Universal Ethical Teachings	The Lord's Prayer
Mar. The Problem of Virtues and Vices	The Coming Force
Apr. Resurrection and Regeneration	Fellowship and the Coming Race
May Influence of Thought	Spiritual Sight and Insight
June Robert Browning	Spiritual Sight and Insight



Magazine Chats



"The Co-Mason," published quarterly in London, at 13 Bloomfield Road, Paddington, is a magazine occupying a definitely unique position in periodical literature. It stands explicitly for the Co-Masonic movement as its name definitely implies, but it also furnishes a large amount of rare and important information of extreme interest and value not only to those who take special account of the admission of women into Masonry, but to all who wish to know more of universal mysticism. All the articles are profoundly scholarly but it is evidently the intention of every writer to illuminate, not to mystify; therefore, tho' the topics are unusual their treatment is lucid in the extreme. The April number presents as frontispiece a fine portrait of Georges and Maria Georges Martin to whom the present Co-Masonic movement owes its rise. Among the articles calling for special notice in this issue are *The Annual Commemoration of the Laying the Foundation of the Temple of Solomon*, by R. Bennett Grant; *The Mason's Working Tools*, by A. Lewis; *Some Jewish Vestments and Ceremonials*, by S. Oppenheimer; *Astrology and Masonry*, by Annie Watson; *The Order of the Star of the East*, by Elizabeth Severs. In addition to a great variety of special articles there are several pages of excellent book reviews, Lodge reports, etc. Among the reviews there is an extended notice of our recent volume, "CREATIVE THOUGHT," for which the author expresses sincere thanks to the kind and courteous reviewer.

W. J. COLVILLE.



"The Column" (\$1.00 per annum, single copy 10 cents). This fine monthly published in Denver, Colorado, is the official organ of the New Thought Church and School. The May issue shows us a fine portrait of Dr. Julia Seton Sears, who is now again actively employed in England where she has many friends and admirers. The opening article is from her pen; it bears title *To Those Who Want to Know*, and gives a delightful account of a recent voyage across

Continued on page 43



Special Notice



The following books have been received and will be added to our regular list as soon as possible. We recommend them as among the best that have recently been published. A more complete notice of each, if not already given, will be found in our columns as space will allow. Copies always on sale at the Mystic Light Library.

51100	Atlantis and Lemuria. <i>Rudolf Steiner</i>	\$1.00
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51100	Rosicrucian Mysteries. <i>Heindel</i>75
51175	Kabala of Numbers. <i>Sepharial</i>90
51095	Numbers. <i>Wynn Westcott</i>	1.50
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51145	Psychic Phenomena. <i>Henry Frank</i>	2.25
51245	Healing Voice, The. <i>Anna Johnson</i>	1.50

the Atlantic in somewhat boisterous weather, and a hint of the large work the writer is now doing in England where interest in all advanced thought is at high tide and constantly rising. *Self Culture*, by Levi, transcriber of the "Aquarian Gospel," is a fine explicit lesson containing many useful directions for disciplining memory; *The Evolution of the Soul*, by L. W. Rogers, is appearing in instalments; it is proving a valuable contribution to the literature of psychology. *Compensation*, by Julia Seton Sears, is specially well worth studying. Here is a quotation: "To plant for the highest compensation is a matter of growth. Look deeply into your own lives and find out just what you want, then ask yourselves if you are ready to pay the price for it? If you are ready, then consecrate yourselves to it and all that the consecration brings, and when you are looking for returns or recompense, be sure that you recognize your own when it comes. Do not limit yourselves; take with you into this consecration everything that you want, and then do not complain of what you are called upon to pay for your gifts." *The Vision of Dante*, by W. J. Colville; and a number of excellent short articles by various well known writers, together with book notices, make up a very full number.

W. J. COLVILLE.



"The Theosophist," dated April, 1912, has arrived from India laden, as usual, with a rich banquet of mental delicacies. The editor, Mrs. Besant, gives us delightful news of a recent voyage to England and an account of Theosophical activities in Great Britain. As proves invariably the case this gifted speaker's recent lectures in London, Manchester, and elsewhere, have been very largely attended and reported *verbatim* in that excellent London weekly, "*The Christian Commonwealth*," which regularly reports the excellent sermons of Rev. R. J. Campbell. Another paper by Mrs. Besant in her admirable series on "Karma" furnishes much needed light on that fascinating and complex subject. A new chapter of C. W. Leadbeater's "Text Book of Theosophy" is unusually interesting as it deals explicitly with Planetary Chains and successive Races of Humanity on earth. We learn that seven Branch-Races make one Sub-Race; seven Sub-Races one Root-Race; seven Root-Races one World-Period; seven World-Periods, one Round; seven Rounds, one Chain-Period; seven Chain-Periods one Scheme of Evolution;



Free Reading Rooms open week days from 10 A. M. to 5 P. M.

LIBRARY PLAN

The following is a partial list of the books in the Library, (new titles are being added daily) which you are invited to use freely at the Reading Rooms, between the hours of 10 A. M. and 5 P. M.

Any of the works can be taken from the Library (by depositing the value of the book) at a rental expense of 10% for the first 30 days, and 5% for each additional 30 days, or parts thereof. When ordered to be sent by mail, the postage expense will be added to the rental account and deducted from the deposit upon return of the book, or charged against deposit account. Accounts Solicited.

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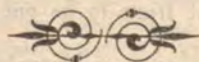
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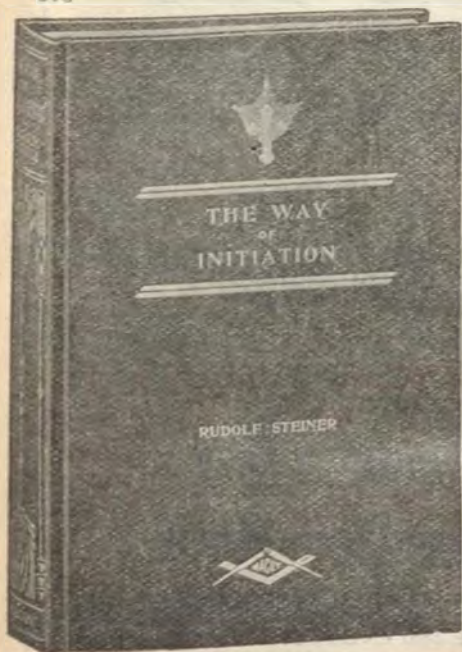
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